

# MORMONISM'S MORAL

## BATTLEGROUND IN THE ROCKY MOUNTAIN REGION.

Address Delivered by Elder Orson F. Whitney, in the Tabernacle, Salt Lake City, Sunday, September 9, 1906.

(Reported by F. W. Otterstrom.)

The feeling and eloquent references, in the prayer offered by Brother Whitney, to the blessings that we enjoy, and to the blessings that we are to receive, are very suggestive of a subject that has been resting upon my mind since I was notified that I would speak here this afternoon. Perhaps this subject was partly suggested by my recent trip to the stakes of Zion in the province of Alberta. For in witnessing the wonderful works of the Lord in the province of Alberta, and in seeing the people who are so true to the principles of the Latter-day Saints, I found a good people, a people in Canada, a good people, a people in the United States, a good people, and made of this western wilderness by the coming of the Latter-day Saints. I found a good people, a people in Canada, a good people, a people in the United States, a good people, and made of this western wilderness by the coming of the Latter-day Saints.

It is 44 years since the Prophet Joseph Smith, at Montrose, Iowa, predicted to an assembly of his people that the Latter-day Saints would be called to the west and would become a people in the midst of the Rocky mountains; and it is past 55 years since that prediction began to be fulfilled. It was not in the desert, as some people have said, but in the consumption of the earth, though it is true that he organized an exploring expedition in 1841, only a few months before his martyrdom, which expedition had as its purpose the finding of a new home for the Latter-day Saints in the region of the Rocky mountains. Joseph Smith memorialized Congress for the passage of an act, drafted by himself, that would afford a donation to American citizens who would settle in Oregon or other parts of the great west. The exploring party left Nauvoo, being directed by the prophet, and after a journey of some 1,000 miles, they arrived in the mouth of August, 1842.

WESTWARD MOVEMENT. Mormonism's westward movement was almost simultaneous with the breaking out of that which is known as the Mexican war. It was in 1846, that war was declared against Mexico. That nation, seized by the annexation of Texas and the occupation by United States troops of disputed territory, was followed by a declaration of war on the part of the United States. The Mexican war was won by Gen. Zachary Taylor over the Mexican forces. In the year 1846, the United States adopted a policy of expansion, and in 1848, Mexico in three campaigns, Gen. Taylor would continue operations along the Rio Grande; Gen. Winfield Scott, commander in chief, would invade Mexico from the Gulf coast, while Gen. Stephen W. Kearney, with a third army, equipped at Fort Leavenworth, would march overland and capture the Mexican provinces of California and New Mexico, lying directly in the path of the march to the sea. The United States, the state of Nevada, the Mexican provinces of California and New Mexico, Arizona, and contiguous parts of the province of New Mexico. North of this region was Oregon, claimed by Great Britain, and beginning to be settled by emigration from the east.

THE FRONTIER. The Missouri river was the frontier of our nation. Beyond it lay those vast and trackless plains, divided into populous states and territories, but then, uncultivated and forming a portion of the great strip of country known as the Louisiana purchase, acquired from France by our government during the administration of President Thomas Jefferson. Overland migration from the Missouri to the Pacific had begun about the year 1841, and it was a thin stream, only a few men, who were dragging themselves over the snow-covered mountains, over the desert basin in which the states of Utah and Nevada are now located. A few thousand souls, with oxen, mules, and pack animals, were traversing the slow and tedious region had made mountains and mountains across the country, and these had gone to Oregon, but they had settled along the California coast.

THE ILLINOIS EXODUS. Mormonism's westward movement—leading now of the great exodus from Nauvoo in February, 1846—began before the beginning of the Mexican war. With their heavy teams, drawn mostly by oxen, the main body of our exiled people, led for rest upon the banks of the Missouri river and along the banks of the Iowa river, and were there when the conflict commenced. Their first camp of it was the presence in the ranks of a United States soldier, who had come to raise a regiment of men to assist in the campaign of the exodus. President Joseph Smith, who had succeeded to the position of prophet, Joseph Smith, sent a messenger to the city of Nauvoo to solicit governmental aid for his people in their exodus. No aid, except the privilege of carrying military stores to Oregon, was granted, and the people, under the leadership of President Joseph Smith, set out on their journey. It is said that the war seemed imminent, and the people were actually contemplating migration by the hands of the migrating Mormons, but that they were thwarted through the intervention of Senator Thomas Benton of Missouri, an implacable foe of the Mormon people.

THE MORMON BATTALION. When came the call for 500 men to form of Kearney's availing force, and to be mustered from the Mormon ranks in the Missouri. Not a man failed to respond to the call. They were mustered from their homes in Nauvoo, and having arrived at the rendezvous, they were organized into a battalion of 500 men at such a time. They were in the midst of an Indian

plague the entire region, and they would come back and say, "This is the place for our central city; here we will build the city and temple of our God."

### THE WHY AND WHEREFORE.

It is now in order to ask the question: Why did President Young make this strange choice of an abiding place for his people? Why did he not follow the fashion, shun these forsaken solitudes, and hurry to the land of flowers and gold? Why did he not listen to Elder Brannan, and to those hunters and trappers who sought to discourage him? Why did he say in spite of it all, "This is the very place; here we will build the city and the temple of our God?" Elder Joseph Smith declared, from this very stand, at a great meeting held upon Pioneer day, many years ago, that President Young had a vision of Salt Lake valley, while journeying hither. He saw a tent settling down over this valley, and heard a voice from heaven saying: "This is the place where My people, Israel, shall pitch their tents." If that be true, and I doubt it not, there is a very cogent reason why he chose this place and refused to be moved from his purpose. But even if he had had no such manifestation, if he had had no vision, he would have heard no voice. I believe still that Brigham Young would have acted just as he did. Why? Because Brigham Young was building upon Joseph Smith's foundation; he declared that he was Joseph's apostle. He built upon the foundation laid by the Prophet of God, and you will search his history in vain for a single instance where he deviated wittingly from the plan that Joseph had laid down. Joseph declared that his people should become mighty in the midst of the Rocky mountains. He did not say the Pacific coast, did not say Oregon or California, but the Rocky mountains; and Brigham Young was not the man to deviate from the word and will of God. Here, in a land shrouded by all, in the midst of sterile, savage, and forbidding surroundings, he meant to build his city, and he said: "Here we will build the city and the temple of our God." Brigham Young, moreover, was a far-seeing and sagacious leader; he was leading a people who had been expelled from their homes several times before undertaking this great exodus into the wilderness, and he knew that from those very states where the Latter-day Saints had suffered their heaviest persecutions, a stream of emigration was even then making its way to the Pacific coast. It would only have been a matter of a few years and the bloody and cruel history of the past would have been repeated. Brigham Young saw this if Samuel Brannan did not. Brannan was thinking of today; Brigham Young had his gaze upon tomorrow and was planning for the future.

COURSE WAS JUSTIFIED. Experience and history have justified the course pursued by the great pioneer, the greatest colonizer that modern times has known. This barren waste, then parched and withered by the sun, and smoldering with volcanic and volcanic, and is dotted from north to south, and from east to west, with the cities, towns, and villages of a peaceable, patriotic, prosperous and contented people; worshipping God, loving their fellow men, maintaining the principles of eternal truth, and preparing themselves to play the important part in the destiny of their country that God will yet call them to play. And what of Samuel Brannan and his colony? Who has heard of them? Who has heard of those fabled cities that have sprung up from time to time from the main body of God's people and have sought to be a law unto themselves? They have lost their identity, just as this people would have lost their identity, or else have been driven again from their homes by the forces of nature, or else have been driven again from their homes by the forces of nature, or else have been driven again from their homes by the forces of nature.

THE BATTLEGROUND. There is a strange fatality connecting the Latter-day Saints with the Rocky mountain region. Joseph Smith declared that here his people should become mighty. It was here they planted their feet in the future, and here they were to build their city and temple. Brigham Young could not be moved; could not be tempted; could not be persuaded to pass beyond this region, and all the efforts of our people to colonize places in the west at a distance from the Rocky mountains have proved futile and unavailing. San Bernardino is an example. It was purchased and founded in the early fifties as an outfitting post for Mormon emigration from the west. How long did it continue? Only till the year 1857, when, at the prospect of a collision between the United States and the Mexican empire, that settlement with other settlements and missions was broken up, and the people were driven back to the Rocky mountains. Our outfitting posts on the frontier were occupied but transiently. Quarters, Klamath, and other points were only temporary posts for the Latter-day Saints. The hand of destiny has pushed this people to the Rocky mountain region; and I believe that this is the moral battleground where the great Mormon problem must be wrought out. Called His people to this land. The Latter-day Saints, if they will do their duty, will never be driven from the Rocky mountains. They may go north into Canada, but they are still in the Rocky mountain region. They may go south into Mexico, but they are still in the Rocky mountain region. They may go west into the Pacific, but they are still in the Rocky mountain region. They may go east into the Atlantic, but they are still in the Rocky mountain region. They may go south into the Pacific, but they are still in the Rocky mountain region. They may go east into the Atlantic, but they are still in the Rocky mountain region.

THE PART TO BE PLAYED. What is the part that this people must play in the future? I was conversing a few months ago with a learned gentleman who was passing through this city, and he asked me what design the Mormon people had in establishing themselves here; or rather, if there was any special purpose in the founding of our cities and towns, where they had been founded. Why do they extend, said he, in an all but unbroken chain from Canada to Mexico, along the region of the Rocky mountains? I answered that so far as the people were concerned they seem to have been governed largely by circumstances, by the necessities of the situation. It was a proverb with the Mormon leaders in early days, that they came here willingly because they were compelled to. And from that time forth, our people, in redeeming the waste, have founded their cities, towns and villages wherever they could find them; wherever circumstances compelled them to go they have gone. Wherever a spring of water bubbled up in the midst of an arid, there a settlement has sprung up, a Mormon town has been established. On the water courses, few and far between, coming down from the snow-capped peaks, there the villages of our people have been founded. In later years, when the rivers could be utilized, have established themselves upon the larger streams. I told this gentleman that that was the only design the Mormon people had pursued in establishing themselves here. There had come a time when the heavy hand of the law was laid upon our people, and they were driven from their homes. A crusade was inaugurated and some were compelled to flee from the rigors of that crusade. Some went to Canada, some to Mexico, and this scattering of our people led to the founding of towns and villages in those lands. But, I added, there is another purpose, a grander design in the breast of God, who led His people hither. He inspired His prophet to utter a prediction, in fulfillment of which the Latter-day Saints are here with their feet planted firmly upon the Rocky mountains. And that prophet, looking down the vista of time, also declared that the Mormon people would be the defenders of the

Flag and the Constitution, when traitors and tyrants would be trampling them in the mire. He said that he saw fathers reeking with the blood of their sons, mothers murdering their own daughters; city rising against city, county against county, state against state, until he could endure it no longer, and called upon God to close the vision; it was so dreadful. He said that anarchy would have the east in its grasp, and at that time the Mormon people would stand as the representatives of law and order and would maintain American institutions then in peril; and that to them would flock lovers of liberty, lovers of law and order, who would recognize in this community a union of patriots, of true and loyal Americans, intent upon the salvation of their country and its God-inspired institutions. "Do you believe that?" said this gentleman. "I do," was my reply. "He did," "Well," said he, "it is coming as sure as fate."

AN APPEAL TO THE SAINTS. Latter-day Saints, you who are tempted to move from this goodly land, for the purpose of bettering your temporal condition, think of these things. Can you afford to sell your birthright for a mess of pottage? Young people, children of parents who gave their all for this work, laid everything but their lives, and were willing to lay their lives upon the altar for the perpetuity of this cause, can you afford to go to sleep? Can you afford to be less loyal than your fathers and mothers who had this great purpose in view? God give us strength, God give us power to endure faithful to the end, God give us the intelligence to comprehend His mighty purposes in building His people here, and may we show our gratitude for the blessings He has vouchsafed to us by doing His will, by keeping His commandments, and preparing ourselves to play the important part that He has designed we shall play in the great drama of the future, Amen.

RETURNED MISSIONARIES. Elder George A. Newbold of Benning ward passed through this city Aug. 15, on his return from the British mission, for which he was set apart May 1, 1906. The Nottingham conference was his field of labor. He returns on account of ill health.

Elder Francis Murphy of 1027 Cleveland avenue, Sugar ward, Salt Lake city, returned Aug. 30, from the British mission, whither he was sent July 19, 1904. The Irish conference was his field of labor.

Elder Joel R. Parrish of Centerville, Davis Co., returned Friday, Aug. 31, from the British mission, for which he was set apart July 12, 1904. The Sheffield conference was his field of labor, presiding there during 14 months of his mission.

Elder Vernon W. Fairbanks of 1849 South Ninth East, Salt Lake City, returned August 31, from the British mission, to which he was assigned April 18, 1904. The Scottish and Newcastle conferences and the Liverpool offices were his field of labor.

Elder Miles Duffee of Oakley, Cassia Co., Idaho, passed through this city Sept. 4, 1906, on his return from the Southern States mission, where, since April 12, 1904, he has been laboring in the Florida conference.

Elder John L. Scott of Winder ward, Salt Lake Co., returned Sept. 5, from the New Zealand mission, for which he was set apart Feb. 15, 1905. The Wanganui, Hawkes Bay, Auckland and Waikato conferences were his fields of labor. He returns at this time on account of ill health.

Elder Hiram Leroy Baker of Lehi, Utah Co., passed through this city Sept. 6, on his return from the New Zealand mission, whither he was set apart Feb. 5, 1904. The Otago and Canterbury conferences were his fields of labor, presiding over both. He was released to bring home the body of Elder Geo. W. Stevens, who died in the Otago conference.

Elder Herbert E. Woolley of Kanab, Kane Co., passed through this city Monday, Sept. 10, on his return from the Eastern States mission, whither he was sent April 30, 1904. The Brooklyn, West Penn., and New England conferences were his fields of labor.

AMERICANS ABSORBING THE BRITISH RAIL TRADE. The high price relatively charged for steel rails in Great Britain is causing a loss of business to British rail manufacturers. The British trade is moving, and is playing into the hands of the American rivals. It is true that the Americans have established a kind of working arrangement with the British manufacturers, but all rail manufacturers, because all of them do not recognize it. Nor can it be expected to bind European manufacturers in the same way as giving the Americans the command of markets on the American continent so long as England naturally undertakes to fill rail contracts for the railroads of her own dominion of Canada. Indeed, such an understanding as that named must be both unstable and highly elastic while prices differ as they do at the present time.

OVER 3,000,000 ACRES GROWING JUTE IN INDIA. The government of India has issued a statement which shows that the number of acres of jute under cultivation this year is 3,211,000, compared with 2,162,000 acres last year. This is an increase of 1,049,000, and represents the largest acreage ever reported in the history of the trade. Estimates vary as to the product per acre. A Dundee cable dispatch estimated a crop all the way from \$500.00 to \$1,150.00 bales. The India government says that the crop, progressing under the best of conditions, The actual crop last year was \$300.00 bales, and with the increased acreage this year there is certain to be a much larger production.

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